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Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 263.)

THE thanks of the Convention having been voted to the Preses "for the able and candid manner in which he had conducted the business of the meeting," as also to the Clerk for his important services, it was forthwith dissolved; the Preses and Clerk subscribing the minutes, from which the above account of its proceedings is faithfully extracted. Nor can the Annalist forbear from here recording an instance of pure and disinterested friendship to the cause of Scottish Episcopacy, and of zeal for its prosperity,—such as may be equalled, but never was and never will be surpassed. Three of the invaluable personal friends whom Bishop Skinner had been fortunate enough to acquire during his stay in London, now informed him, that such was the interest which they felt in the repeal of the penal statutes, and such their anxiety to see the sound and orthodox Episcopacy of Scotland alike respected as it was respectable, "they had formed themselves into a Committee of Correspondence with the Committee appointed in Scotland by the Laurencekirk Convention, and had determined to meet once a week, or as often as occasion might require, for the communication of intelligence, and to deliberate on the most proper steps to be taken for the speedy relief of a Church they so much venerated."

Two of these gentlemen are yet alive, and to mention their names is enough to satisfy such of the readers of these Annals as may have heard of them only by "the hearing of the ear," that as men of professional talents and acquirements, of unimpeachable integrity, fidelity, and worth, of

sound religious and political principles, they have, at this day, no superiors in church or state—the Hon. Sir James Allen Park, one of the Judges in his Majesty's Court of Common Pleas, and the Rev. George Gaskin, D.D. Secretary to the London Society for Promoting Christian Knowledge, &c. The third gentleman, William Stevens, Esq. Treasurer to Queen Anne's Bounty to the Clergy of England, lives only in the good name which he had secured to himself by his never ceasing endeavours "to adorn the doctrine of God, his Saviour, in all things;" and the reader may be assured that this name will become extinct in the Annals of Scottish Episcopacy, only when that Episcopacy, like time itself, shall be no more.

The following letter to Bishop Skinner, from the near relative and beloved friend of Mr. Stevens, the amiable and accomplished Bishop Horne, then Dean of Canterbury, may serve to show how happy the Episcopal Church in Scotland might deem itself in such a patron.

LETTER XVII.

THE DEAN OF CANTERBURY TO BISHOP SKINNER.

"Deanry, Canterbury, Dec. 15, 1789.

"It gives me great pleasure to hear that the Convention went off so well, and that all is harmony amongst you.

"When I consider that last session of Parliament you had not one opponent in the Commons, and only one among the Lords, I am ready to hope, if that one be gained, (and unless he can you may all sit still.) the business might be done without the trouble and expense of a delegacy coming to London. But you may say, Who can gain him? I should imagine either the Archbishop or the Bishop of Bangor the most likely to do it; or at least,

after trial, to inform you whether he is to be gained or not. If he is, it might not perhaps be necessary for an application to be made again to the members of Parliament individually, &c. which is a tedious and laborious work. All this I write on supposition that there is no opposition stirred up on fresh grounds, of which you will get intelligence if there should be any thing of the kind on foot.

"I am glad you have heard from my friend and kinsman, Mr. Stevens, who knows the trim of the times as well as any man. He has certainly had conversation with the Archbishop on the subject, and therefore I do not think it improbable his Grace may have chosen to communicate through him any advice he may have thought useful upon the occasion,—and a better adviser you cannot have.

"As to the point of law, how you should proceed, or whom you should send, &c. you must be yourselves the best judges. Believe me, &c.

"GEORGE HORNE."

1790.] The first act of the Committee was, with the approbation of their respected co-adjutors above named, to transmit letters to the Lord Chancellor, and to the Attorney and Solicitor General, apologizing for any impropriety or neglect which might have happened in the mode of application last year, and requesting the powerful support of these great officers of the crown, in carrying the repealing bill through the present session of Parliament. These letters being despatched early in January, 1790, the manner in which they were delivered, and the reception which they met with, will appear by the following extract of a letter to Bishop Skinner, dated London, January the 28th.

"Your Committee agreed, that instead of delivering your general letters in person, they should be sent, accompanied by a card, to each of the great men, that they might have an opportunity of considering the contents, and of conferring together. I have since endeavoured to see the Attorney-General, but in vain, as he is indisposed. I had a short conversa-

tion, however, with the Solicitor yesterday, and he said he had not seen the Chancellor, (who, I know, has been confined for ten days;) that he himself was a warm friend to the Clergy, and particularly to those of the Episcopal Church; but he feared that, on account of the Dissenters, we had come at a bad time. He, however, declined giving any opinion as to the part he meant to take, until he had seen the Lord Advocate's letter, and conferred with the Attorney-General. Thus at present the matter stands as to them; but I am happy to give you better accounts from Dr. Gaskin, who, by the hurry of business, is himself prevented from writing for a few days.

"The good Doctor waited on the Bishop of Bangor, who received him with much kindness, and confessed himself friendly to your cause. He cheerfully undertook to deliver, in person, your general letter to the Chancellor, and said, that he would, from time to time, communicate with Dr. Gaskin, upon the steps most proper to be taken. But he was most decidedly of opinion, that your business must be postponed to that of the Dissenters; as he is satisfied, that one main ground of your former miscarriage was, that the nature of your demand, and the description of persons you were of, were not fully understood.

"His Lordship has also promised to consider the point, whether the bill should be introduced in the upper or lower house, and to let us know. And, as he has been so good as to introduce our cause to the Chancellor's notice, I think we should be determined by his opinion. Of the same mind with the Bishop of Bangor, as to time, is the Bishop of Salisbury; with whom Dr. Gaskin has also done you much service."

Early in the year 1790, Lord Gardenston, at that time one of the Judges of the Court of Session in Scotland, wrote the following laconic but interesting letter to the Lord Chancellor, in favour of the Scottish Episcopal Clergy; and that, as far as is known to the Annalist, of his own accord, without the solicitation of any one.

LETTER XVIII.

LORD GARDENSTON TO LORD THURLOW.

*"Edinburgh, Jan. 20, 1790.**"My Lord Chancellor,*

"As one of the Judges in Scotland, and as I had an occasion of being acquainted with you when at London, many years ago, in the great Douglas' cause, I take the liberty (I am sure with a good intention, and I hope without impropriety) to offer, for your Lordship's consideration, my humble testimony in favour of the Episcopal Clergy in this country.

"Though bred a Presbyterian, I have ever revered the order and decency of the Episcopal Church. In doctrine they are soundly Protestant. Their principles in regard to government are now reformed, and not less loyal than ours. I am so much convinced that this measure will be a public good, that I have resolved to endow, and establish, at my private expense, an Episcopal chapel in my village of Laurencekirk, now in a remarkably flourishing progress.

"I flatter myself your Lordship will receive this address with indulgence; and I have the honour to be, &c.

"FRANCIS GARDEN."

Bishop Skinner was informed, by letters from London, of date the 3d of February, that the Attorney-General entered very fully into the subject of the bill of repeal, proving himself to be well versed in the history of the Scottish Episcopal Church, and the points upon which its spiritual authority depended. In the learned gentleman's opinion, the blunder committed last year had no connexion with parliamentary etiquette; but as the Scottish Episcopalians came, confessing themselves delinquents, and that they were willing to renounce, and had renounced their errors, the matter should have been first debated in the cabinet; that the ostensible servants of government, as a body, and not individually, might have been satisfied that their professions were sincere. Instead of which, the first officer of the crown was not consulted, but the

bill of relief was introduced as a private matter.

The Attorney-General was much pleased that the Chancellor had been written to by Lord Gardenston; and also that the Bishop of Bangor had undertaken to introduce the Committee's letter and cause to the Chancellor's notice. And he was quite sure, that when the bill was understood, there would not be a man to oppose the prayer of the petition, it was so very reasonable and just. For his part, he was a warm and zealous friend to it, and would do every thing in his power to assist. He was also convinced, that no more could be required of the Episcopal Clergy in Scotland, than to swear allegiance for the time to come, without any retrospect whatever.

"It is universally agreed," added Bishop Skinner's correspondent, "that the business must be postponed to the Dissenters' bill; for even the Bishop of St. David's, (Bishop Horsley) who is a warm friend to the cause, told Dr. Gaskin, the other day, that 'your bill must not be received until that is disposed of.' Indeed, it is not to be expected that the Church of England will go to the field to assist an ally, when she herself is attacked in her own fortress."

About this time, it appears, that Bishop Abernethy Drummond, having had an interview with the Lord Advocate, found him of the same mind with the Attorney-General. He wished that the bill of repeal should not be pushed during this session, lest, by stirring up the opposition of the Dissenters, the success of it might be endangered for ever; adding, moreover, as a reason for delaying it another year, that the last session of a parliament was always timid, the first of a new one as constantly bold and confident.

Bishop Skinner finding matters in this critical situation, and anxious to have the opinions of the other members of the Committee, thought it necessary to call a meeting of them, and, as Preses and Convener, appointed the same to be holden at Perth, on the 24th day of February. Before the

meeting, however, took place, he received a letter from Dr. Gaskin, mentioning very fully his late correspondence with the Bishop of Bangor, and giving the following additional information.

"Last Thursday I was again with the Bishop, when he told me that he had delivered your letter to the Chancellor, who did not seem to understand the matter, but that he (the Bishop) meant to confer with him again. The Chancellor mentioned to the Bishop his having received a letter from Lord Gardenston. The Bishop desired to see again your printed case, which, though perhaps in his possession, he could not find. Fortunately I was in possession of a copy, which I told his Lordship I would send to him next day; when I sent it, I wrote to him that we had it in contemplation to reprint the sheet, and that if his Lordship would be so good as suggest any alteration, it would be attended to.

"This morning it was returned to me by the Bishop, with a letter, in which is the following clause:—'I have returned the case of the Episcopal Clergy in Scotland, and after perusing it with care and attention, I am of opinion that it ought to be reprinted as it now stands, and this should be done without any further delay.'

"Accordingly, it is gone to press, and a considerable impression will be struck off, which, at a proper time, we shall cause to be conveyed into proper hands. The Dissenters' application for the test repeal coming on in the same session is an awkward thing; for though there is no manner of similitude in the two cases, there are many persons, both in and out of Parliament, who will not give themselves even a little trouble to examine the difference. This made the Attorney-General start the idea of postponing it till next year, but it will be best to follow the advice of the Bishop of Bangor and the Chancellor, if the latter can be had. On the whole, your little Committee think that things augur well."

On the 24th of February, in consequence of the appointment of their Chairman, the great Committee met

at Perth. Members present, Bishop Skinner, the Reverend Messrs. Allan, Gleig, and Aitkin, (appointed Secretary), John Stirling, of Kippendavie, and John Niven, of Peebles, Esqrs. Bishop Strachan and Mr. Patullo sending valid excuses, yet cordially approving of the resolutions formed, of which the following statement is extracted from the minutes.

"The Preses gave the Committee a detail of an extensive correspondence which he had held on the subject of the proposed act of repeal, particularly with Dr. George Gaskin, James Allan Park, and William Stevens, Esqrs. all of the city of London. The Committee having considered that correspondence, and heard each others sentiments on the present state of the affairs of this Church, were unanimously of opinion, that an application should be made in the present session of Parliament, for obtaining redress of the grievances complained of; and that as the session may soon be at an end, and much influence may be necessary for ensuring success, it was resolved that the application should be made without delay, and the assistance of such persons or bodies requested as were most likely to promote the business.

"With that view the Committee resolved to draw up and transmit to each of the Universities of Oxford and Cambridge, a letter soliciting their support, together with a copy of the case which had been printed for the information of the members of both houses of Parliament, that they might see the state of the Church, and the nature of the relief of which she stood so much in need. Agreeably to this resolution, letters both in English and in Latin were written and subscribed by all the members present, and transmitted to the Rev. Dr. Horne, then Dean of Canterbury, and President of Magdalene College, for the University of Oxford, and to the Rev. Dr. Farmer, for the University of Cambridge.

"The Committee further considering that Dr. Gaskin, and Messrs. Stevens and Park, had exerted themselves with much zeal on behalf of this Church, and had generously offered to meet at

stated times in London, as a committee of correspondence with the Scottish Committee, for carrying on the intended application to Parliament, resolved that the thanks of the Committee be given to those worthy gentlemen, and that they be authorized to meet and act as before mentioned."

A letter to this effect was immediately written and subscribed; while it was resolved, "that on account of the great distance from each other, at which the members of the Committee lived, the Preses and Secretary should be empowered, and were empowered accordingly, to correspond in their name with the London Committee, and to take such steps for bringing the proposed repeal to an issue, as might conduce to the general interests of religion in this part of the united kingdom, and be consistent with the constitution and dignity of the Episcopal Church in Scotland."

On his return from the meeting at Perth, Bishop Skinner received a letter, informing him that the Archbishop having been waited on at his own request, and having had explained to him every thing that had been done since the Scottish Bishops had been at Lambeth, his Grace was not only very much satisfied with the steps that had been taken, but hoped and trusted that the bill would now succeed, being in a very proper train. "The Archbishop," concludes the letter, "sees no necessity for any of your brethren taking a journey to London, as detention in town might be tedious and expensive; at the same time he is of opinion, that the bill ought to be brought forward this session of Parliament, not only on account of the poor Clergy who are injured by the delay, but for the sake of those people who at present go to no church at all, and whose morals are consequently injured. I am sure that this opinion must give you, as it gave me, very great pleasure."

About a fortnight prior to the receipt of the above, a letter arrived from Dr. Gaskin, dated March the 6th, informing Bishop Skinner that a meeting of the little sub-committee had just been held, and that they had been

honoured with a visit from Sir William Dolben, one of the members for the University of Oxford, who assures us of his disposition to render you all the service in his power. The letter from Perth (continues the good Dr.) came to hand, and in the name of my two colleagues, as well as in my own name, I am authorized to assure you, and do assure you, of the alacrity with which we are all engaged in the cause of the Scottish Episcopal Church, and of the hope which we entertain, that, through the divine blessing, our efforts will not be in vain. No explicit reply has yet been had from the Chancellor, but from circumstances we are led to conclude that he will not stand out in opposition to your most reasonable requests. If we cannot get Sir Archibald Macdonald to introduce the bill, nor any other lawyer, we have reason to believe that Sir William Dolben will do it; but it is Sir William's opinion, that the introduction would more fitly come from a professional man.

"We are of opinion that it will not be advisable just now to trouble the English Universities, and therefore Mr. Stevens has written to Dean Horne, as I have to Dr. Farmer, requesting them to suspend the communication of their papers, until they hear from us again on the subject. Since the receipt of your letter, I have not had an opportunity of seeing the Bishop of Bangor, as he is gone to Bath, whence, however, he will return in the course of a few days.

"In the bill a clause will certainly be introduced against receiving your letters of orders as qualifications for English preferment; but it will be such a clause as shall cast no more slur upon the spirituality of your character than the clause in the American Episcopal Bill does upon the spiritual character of the American Bishops."

Immediately on receipt of this intelligence, Bishop Skinner communicated it to the other members of the Committee; and being of opinion that no time was to be lost in adverting to the proposal mentioned in the above paragraph, he drew up a representation on behalf of the Committee, set-

ting forth, that "having taken into their serious consideration a proposal for inserting a clause in the repealing bill, whereby no letters of orders granted by the Scottish Bishops shall be admitted as qualifications for preferment in the Church of England, and being apprehensive that such a clause, if expressed in general terms, without any reference to the expediency of it, or any discretionary power left to the proper judges of that expediency, might eventually prove very hurtful to the cause of Episcopacy in Scotland, they thought it their duty to suggest, with all becoming deference to the judgment of others, what appeared to them the probable consequences of it, and to propose the following clause as sufficiently answering the end which the proposers of the clause had in view, and at the same time preserving such strict candour and equity towards the Scottish Episcopal Church as implied not the least doubt of the validity of its orders.

"And be it enacted by the authority aforesaid, that no Pastor or Minister of the Episcopal Communion in that part of Great-Britain called Scotland, although ordained by a Protestant Bishop, and according to the form of ordination of Deacons and Priests in the Church of England, as required by law, shall be thereby entitled to induction into any benefice within that realm, unless it shall appear expedient to the Bishop of the diocese within which such benefice lies: Nor shall a presentation to any benefice, or a call or invitation from any congregation in Scotland, to be its Pastor, be deemed a legal title for qualifying any person to receive letters of orders from an English Bishop. Provided always that nothing herein enacted shall disqualify any Pastor or Minister ordained as aforesaid, from being a Chaplain in his Majesty's army or navy."

The representation, of which the above is the substance, was signed by the Preses and Secretary, and transmitted to Dr. Gaskin on the 18th of March, 1790, with a request that he would take the most proper method of communicating the contents, and of

enforcing the purpose of it. Dr. Gaskin's reply, dated March 26, is as follows.

LETTER XIX.

DR. GASKIN TO BISHOP SKINNER.

"On the day of receiving your favour of the 18th inst. I wrote a letter to Bishop A. Drummond, in reply to one I had received from him; and because I could not then write also to you, I requested him to acknowledge for me the receipt of yours, enclosing the representation signed by yourself and Mr. Aitkin.

"It happened that I had an immediate opportunity of showing your letter and representation to the Bishop of St. Davids, of whom you may be assured that he is your hearty well wisher, and that he has precisely the same views of your spiritual character, as Bishops of the one Catholic Church of Christ, as you have yourselves, and will not only rejoice to see the penal statutes removed, but will also use his best endeavours to remove them. I requested his Lordship to take the papers home with him, and favour me with his judgment of the clause framed by you, and of the reasons on which you had framed it. His Lordship, the day after, sent for me, to confer upon the matter, and to dine with him. I went for these purposes yesterday, when the Bishop gave me his full and undisguised opinion, that such a clause as you had framed was inadmissible, and that if every Bishop on the English Bench would give his consent to the introduction thereof, still he was confident it would not pass the Houses of Parliament. The King, his Lordship observed, is, in a certain sense, the head of the Church, and without his permission our Bishops are not to consecrate any Bishop, nor is any British subject, obtaining the Episcopal character without the King's permission, so far to be acknowledged a Bishop as that his Episcopal acts shall have a civil effect in the established Church of England. It does not follow, that because the same regard is not paid to the letters of orders of a Protestant Bishop in Scotland as to those of a Popish Bishop abroad, therefore the

validity of the former, in a spiritual or ecclesiastical sense, is in the least degree a doubtful point. But the fact is, that considering the regal supremacy in Britain, our Bishops think that they cannot introduce into their Church persons admitted to holy orders by a Bishop in Great-Britain, to whose consecration the King, in virtue of his supremacy, had not given his consent.

"There are Bishops of the Popish persuasion in England, and no doubt in Scotland, of whose valid Episcopacy no more doubt is to be entertained than of your Episcopacy, or of the Episcopacy of the English Bench. But the letters of orders of one of these Bishops would not have the same effect towards an English institution as those of a foreign Popish Bishop; and, in this view you are supposed to stand in the same predicament as do the Popish Bishops who are British subjects.

"By an act of the legislature, Episcopal government in Scotland is done away, at least as far as the legislative acts of man can do it away; and since the passing of that act the King of Great-Britain has not given his permission, his *congé*, for the consecration of any Scottish Bishop. The King of Great-Britain, therefore, as King, knows nothing of any such Bishops; and our Bishops must not be allowed to give a civil effect in the Church of England to their letters of orders. Hence, the whole difficulty with respect to introducing in the bill such a clause as you have framed, arises from the peculiar nature of our Ecclesiastical constitution. If, of their own accord, any three English Bishops were to consecrate me, I should certainly be vested with the real Episcopal character, and you would give all the effect in your power to my Episcopal acts; but the English Bishops would not be authorized to admit letters of orders granted by me as legal qualifications to institution. Such, on the main, is, I believe, the judgment of the Prelate whom I have consulted respecting your clause, and it is his opinion that I need not produce it more publicly. I shall wait, however,

your direction. Mr. Park is not yet returned from the circuit, and for a few days I have had no opportunity of seeing Mr. Stevens. As soon as the Bishop of Bangor returns from Bath, I shall wait upon his Lordship on your concerns. The Chancellor has not yet been sufficiently explicit, but there is a quarter from which we shortly expect to hear his sentiments. You are not to wonder at the appearance of tardiness, and I am sure you will not attribute it to negligence on the part of your London agents. We have done what was in our power; and, on the whole, I augurate well as to the event. I requested Bishop A. Drummond to transmit to you a copy of the clause which we had framed, to which the good Bishop Horsley has suggested an excellent addition; but whether the whole or any part of it will be accepted, we cannot yet tell:—

"And be it further enacted, that a presentation to any benefice, or a call or invitation from any congregation in Scotland, to be its Pastor or Minister, shall not be deemed a legal title for qualifying any person to receive holy orders from any Archbishop or Bishop in the Church of England."

"P. S. You have been informed, I believe, that I had a very pleasant reception from the Lord Advocate, and that he promised to do your Church all possible service as to expediting the business."

To this most interesting communication Bishop Skinner was induced, on the 5th of April, to make the following reply.

(To be continued.)

Sermon by the Lord Bishop of Calcutta.

(From the Missionary Register for July, 1820.)

On Saturday, May 8, 1819, his Lordship held a confirmation, in St. George's Church, at Pulo Penang, or Prince of Wales Island; and on Sunday, the 16th, addressed to the inhabitants, from the pulpit of the same Church, the most salutary counsel from Phil. i. 27. *Only let your conversation be as becometh the Gospel of*

Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel.

His Lordship applies this passage to the situation of Christians in India:—

“Different as are the circumstances of the Christian world in modern times, especially in countries where our religion is fully established, it is yet difficult for us to read such passages as my text, and many others in the writings of the Apostles, without some application of them to the condition of the Church in India. We are here, for the most part, small societies dispersed through a territory of vast extent: the Christian Churches already existing in the lifetime of St. Paul, probably did not occupy so wide a field as do our English Churches in this quarter of the globe: there is, indeed, one point of difference, which is sufficiently obvious: the primitive Churches arose and subsisted under every discouragement, and were exposed to hostility and persecution; while we have nothing to dread from the heathen around us, but are ourselves the ruling power. This difference, however, though in other points of view it carries with it important considerations, affects not the application of my text: to you, at this moment, as it was then to the Philippians, every clause of it may be suitably addressed. Prosperity and independence have their trials, as well as adversity and depression: and I may fitly exhort you to *let your conversation be as becometh the Gospel of Christ*, so that *I may hear of your standing fast in one spirit, and with one mind striving together for the faith of the Gospel.*”

The distinguishing principle of a Christian community, is thus most truly stated:—

“The basis of all Christian society must be faith in Christ. The heart must be sensible of its weakness and its wants, and of the utter insufficiency of man to his own well-being. The conscious need of a Saviour, and a thankful acceptance of pardon and

peace as offered in the Gospel, are indispensable to the general Christian character; and, of course, to qualify and dispense men to be members of a really Christian community.”

On another important topic his Lordship speaks with great discrimination and force:—

“Let me caution you against the easy mistake, that you are *standing fast in one spirit*, if in truth you are sunk into indifference: men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of discussion. Unity is indeed, precious in the sight of God, and lovely in the eyes of men: but remember, that religious unity supposes that we are really religious: in no other case does it deserve the name: and in candour I must admit, that better are differences when all are in earnest, than the mere semblance of Christian agreement, when the great and vital doctrines of the Gospel are little regarded.”

Of the change which has been already effected in the settlement at Pulo Penang, we quote an animated description:—

“What was this island only a few years since, but a blank in the moral creation? Its hills and its forests served only to exhibit to the mariner a scene of wild and cheerless grandeur, as he passed the inhospitable shore. No associations dear to the mind were awakened at the approach: the charities and the arts of civilized life were here unknown: here man, even in his rudest state, had as yet no fixed abode. How altered is now the scene! A numerous and increasing population—an active and beneficent government—streets resounding with the occupations of industry—cultivated fields and thriving plantations—residences bespeaking comfort and opulence—our arts, our language, and our laws introduced into this remote corner of the east! these surprising changes invite reflection, and cannot be contemplated with indifference.

But, what it is even more to my

purpose to remark, and without which all else were unsubstantial, our holy faith is here established; to guide these, who know the truth, in the way of salvation; and to be a light to lighten the Gentiles around, if haply they may be turned from their vanities to the living God."

The National System of Education has been introduced into the settlement. On this subject his Lordship remarks:—

"From an institution which is still in its infancy, and has been subject to local difficulties, very much perhaps was not yet to be expected. Some good has assuredly been done, and more is in progress; and I know not of any permanent impediment to its exhibiting hereafter all the improvements, the arrangement, the facility, the precision, and the benign moral effect on the minds of the scholars, which are so conspicuous in the National System, as now practised in England.

"I commend, then, this institution to your continued patronage and care. Let it be an object of your warmest zeal. It is not easy to estimate its eventual importance: at any rate, great blessings will assuredly be imparted to the children themselves; but its influence may be of wider extent. This island is an advanced post of civilization to the eastward: from this little seminary it may be the purpose of the Almighty, in his own good time, to send forth those who shall disseminate a knowledge of his attributes, and of the way of salvation. We presume not, indeed, to fathom his counsels; but we humbly hope for his blessing, while we employ the appointed means, leaving to his wisdom the issue."

His Lordship's concluding remarks demand the serious consideration of the different Christian communities throughout the extensive diocese of India:—

"All Christian graces and virtues; all, indeed, which belongs to faith, to piety, to order, and to peace, must work together in forming a Christian community which shall do honour to

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the Gospel of Christ. To all these I beseech the Being, 'without whom nothing is strong, nothing is holy,' to incline your hearts; and that he will 'nourish you with all goodness, and of his great mercy keep you in the same.'

"Vast as is the extent of this diocese, and various as are the duties imposed on me, I must not hope, even if life be spared me for some years to come, to be an eye witness of your progress; but, though absent, I shall endeavour to *hear of your affairs*; and, I trust, that what I shall hear will afford me satisfaction and comfort; that so my visit to this place may be associated in my mind with something even more gratifying than your personal attention and kindness—I mean, your advancement as a Christian community; and the probable extension, through your means, of the kingdom of Christ."

Death of a voluntary Victim on the Funeral Pile.

(From the same.)

MR. Hampson writes, from Gokol Gunge, under date of Oct. 17, 1819:

"To-day my attention was attracted by a crowd of persons on the side of the Ganges, about 300 yards from our cottage. I inquired the cause of it, when I was informed that there was going to be a Suttee. I requested brother Harle to accompany me to the spot, with the view of preventing, if possible, the inhuman deed. We went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. Some Brahmins, who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us, and attempted to dissuade us from going; assigning, as a reason, that all the other women would run away if we went. However, we persevered, and, on our arrival, saw the dead body lying with the feet in the river; and, by the side of it, the wife of the deceased—a woman about twenty-six years of age, and of an interesting ap-

pearance. Her body had apparently been rubbed over with clarified butter and saffron: the bottoms of her feet were painted red; and on her head, in the place where females generally divide their hair, there was a stroke made with vermilion, nearly from the crown to the brow. The officers of government were about to take down her confession, in which she said she was the wife of the deceased; that she had prepared his food; and that, of her own free will, she desired to be burnt with him. Others also bore testimony to the truth of the statements which she had made; and the officers, being satisfied, departed.

"There was now no time to be lost with the Christian Missionary; accordingly brother Harle stepped forward, and made an appeal to her judgment and her feelings, on the dreadful act which she was about to perform. Having interrogated her closely on the point of its being ENTIRELY HER OWN WISH, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder; in answer to which she said, 'Amar bhalo hobe—Amar bhalo hobe:' literally, 'My good-will be!—My good will be!' Being asked if she knew where she was going, she replied, 'To Heaven.'

The Missionaries endeavoured to awaken her fear of future punishment; but finding that this had no effect on her, they appealed to her natural affections:—

"Are you willing to leave all the dear friends who are now looking on you? Are you willing to leave all your neighbours? Have you no regard for your aged mother, who is sitting by you? And have you no love for that dear child, only six years of age, which you are about to leave in the world without any one to provide for it? In reply, she said, God would give food to her child: she could not attend to the advice given her; and, bowing her head to the ground, she hoped she should receive a blessing. Brother Harle again attempted to speak to her on the impropriety of her conduct; but the poor woman, finding

that she was not blessed by him, turned away her head in apparent disgust."

While the Christian Missionaries were thus exerting themselves to rescue this wretched victim, a scandalous scene was exhibited near the spot.

"From the woman," Mr. Hampson says, "we went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum that he should receive for repeating the prescribed ceremony for a Sutte. Other Brahmins were quarreling with those who had erected the pile, for not having brought a sufficiency of wood; and telling the terrified undertakers, that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Sutte went through the formula of devotion necessary on the occasion."

This formula was as follows:—

"She was conducted by two persons into the Ganges, where having dipped three times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes and bracelets, and dressed in a new piece of cloth; after which she made an offering of a plantain and some rice to the goddess. Three new combs were then placed in her hair; and, having bathed her husband twice with the water of the river, she was led to the place of her fiery trial."

The closing scene cannot be contemplated without horror.

"Here the crowd, consisting of five hundred persons, set up their hideous death-howl; but with countenances at the same time expressive of the most heartfelt pleasure. Yea, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity!

"The deluded woman having arrived at the body, bestrewed it with

flowers; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye with the wood prepared for the purpose. Two bamboos were next placed over the wood, and, with them the woman was held down by eight men. The use of the bamboos we endeavoured to prevent, but in vain. The pile was immediately kindled; and two persons, one scattering powdered rosin, and the other throwing oil, to increase the flame, walked round it; and, adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous crowd rent the air with a shout of joy.

"We retired from a scene so heart-rending to the Christian philanthropist, so derogatory to our species, and so offensive to God."

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention held in St. James's Church, in the City of Philadelphia, from the 16th to the 24th of May, inclusive, A. D. 1820.

THE Convention was composed of the following members:

HOUSE OF BISHOPS.

The Right Rev. William White, D. D. of Pennsylvania, presiding Bishop.

The Right Rev. John Henry Hobart, D. D. of New-York.

The Right Rev. Alexander Viets Griswold, D. D. of the Eastern Diocese.

The Right Rev. Richard Channing Moore, D. D. of Virginia.

The Right Rev. James Kemp, D. D. of Maryland.

The Right Rev. John Croes, D. D. of New-Jersey.

The Right Rev. Nathaniel Bowen, D. D. of South-Carolina.

The Right Rev. Thomas C. Brownell, D. D. L. L. D. of Connecticut.

CLERICAL DEPUTIES.

Maine.—The Rev. Petrus S. Ten Broeck.

New-Hampshire.—The Rev. Charles Burroughs.

Massachusetts.—The Rev. James Morse, and the Rev. Thomas Carlile.

Vermont.—The Rev. George Leonard.

Rhode-Island.—The Rev. Salmon Wheaton, and the Rev. Nathan B. Crocker.

Connecticut.—The Rev. Ashbel Baldwin, the Rev. Daniel Burhans, and the Rev. Birdsey G. Noble.

New-York.—The Rev. David Butler, the Rev. Thomas Lyell, and the Rev. Benjamin T. Onderdonk.

New-Jersey.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Lewis P. Bayard.

Pennsylvania.—The Rev. Levi Bull, the Rev. Jackson Kemper, the Rev. George Boyd, and the Rev. Bird Wilson.

Delaware.—The Rev. Richard D. Hall, and the Rev. John Foreman.

Maryland.—The Rev. John P. K. Henshaw, the Rev. William E. Wyatt, D. D. the Rev. William Wickes, and the Rev. Samuel C. Stratton.

Virginia.—The Rev. William H. Wilmer, D. D. the Rev. Wm. Meade, the Rev. John S. Ravenscroft, and the Rev. George Lemmon.

North-Carolina.—The Rev. Adam Empie, the Rev. Richard S. Mason, and the Rev. Gregory T. Badell.

South-Carolina.—The Rev. John J. Tschudy, and the Rev. Christopher E. Gadsden, D. D.

LAY DEPUTIES.

Maine.—Robert H. Gardiner, Esq.

Massachusetts.—Hon. James Lloyd, and Dudley Atkins Tyng, Esq.

Vermont.—Col. Josiah Dunham.

Rhode-Island.—Col. Thomas Lloyd Halsey, and Col. Alexander Jones.

Connecticut.—Gen. Matthias Nicoll, Richard Addams, and James Lambert.

New York.—Hon. Philip S. Van Rensselaer, and Richard Harison, Esq.

New-Jersey.—Joseph V. Clark, Esq. and Peter Kean, Esq.

Pennsylvania.—Samuel Sitgreaves, Esq. William Meredith Esq. Thomas McEuen, Esq. and Walter Kerr.

Delaware.—Hon. Kensey Johns.

Maryland.—Hon. John C. Herbert, Francis S. Key, Esq. Tench Tilghman, Esq. and William Donne, Esq.

Virginia.—Col. William Mayo, Philip Nelson, Hon. Charles F. Mercer, and John Nelson, jun.

North-Carolina.—Duncan Cameron, Esq.

The two houses organized on the first day; the house of Bishops, by the Right Rev. Bishop White, according to the rules of the house, taking the chair, and the Rev. William A. Muhlenberg being appointed Secretary; and the house of Clerical and Lay Deputies, by the election of the Rev. William H. Wilmer, D. D. President, the Rev. Ashbel Baldwin, Secretary, and the Rev. John C. Rudd, Assistant Secretary.

The two houses then adjourned until the 2d day, when the formal opening of the Convention was solemnized by the performance of Morning Prayer by the Rev. John S. Ravenscroft, an appropriate sermon by the Right Rev. Richard C. Moore, D. D. and the administration of the holy communion by the Right Rev. the presiding Bishop, assisted by other Bishops present.

The Protestant Episcopal Church in the State of Maine, having furnished evidence of its acceding to the Constitution of the Protestant Episcopal Church in the United States, was received into union with the General Convention.

The thanks of the Convention were returned to the Right Rev. Bishop Moore for his sermon.

It was resolved in the house of Clerical and Lay Deputies, as the opinion of that house, that the practice of returning thanks for sermons preached before the General Convention, and requesting copies for publication ought to be discontinued.

The following "instructions to be observed in editions of the Book of Common Prayer," were adopted by the Convention:

1. That special attention be paid to the title page and table of contents, so that nothing may be omitted or added.

2. That the Book of Common Prayer be distinguished from the Book of Psalms in metre, the articles of religion, and sundry offices set forth by this church, viz.—*The form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons—The form of consecration of a church or chapel—A prayer to be used at the meetings of convention—An office of institution of ministers into parishes or churches*—all which are of equal authority with the Book of Common Prayer; but which, when bound up with it, ought not to appear as parts thereof.

The following documents were laid before the house of Clerical and Lay Deputies, agreeably to the 45th canon:

From Maine, a copy of the constitution of the church in that state, and a journal of their first convention.

From New-Hampshire, written journals for 1817, 1818, 1819.

From Massachusetts, printed journals for 1819, 1820.

From Vermont, written journals for 1817, 1818, 1819.

From Rhode Island written journals for 1818, 1819, 1820.

From Connecticut, printed journals for 1818, 1819.

From New-York, printed journals and Charges for 1817, 1818, 1819, and an Episcopal Address.

From New-Jersey, printed journals for 1817, 1818, 1819, one Charge, and a written document on the state of the church.

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In the convention of 1817, on the last day of the session, the house of Clerical and Lay Deputies requested the house of Bishops "to designate

and establish some specific edition of the Old and New Testaments, without note or comment, to be considered as the authentic version or standard, by which the genuineness of all the copies of the Holy Scriptures, used by the members of this church, is to be ascertained, thereby to secure them against perversions, and the people of our communion from error either in discipline or doctrine."

It was understood that this call on the Bishops was occasioned by an error in certain editions, in which there was a corrupt rendering of Acts vi. 3, in contrariety to the original, and tending to sustain a species of ordination unknown in Scripture. It was also understood, that the Bishops were expected to bestow their attention on the subject individually, after the rising of the convention.

We have accordingly kept it in our minds: and the result of our observation is, that as in England the printing of the Bible is the privilege of persons specially confided in, and acting under the danger of heavy penalty in case of the non-performance of their trust, whether from design or from carelessness, it will be sufficient to enjoin strict conformity to one of these authorized editions. If incorrectness is found in any of them, we believe it to have happened but seldom. In comparing our different experience, we recollected but few instances; and in these instances, there was no injury to the sense.

In recent English publications, an edition by Eyre and Strahan, in 1806, and again in 1812, is spoken of as the most perfect extant. We have not seen it, but are of opinion, that on the ground of the correctness of the English editions generally set forth under a patent, and of what is said of this edition in particular, it may be safely trusted to as a standard.

We ought to caution against the confounding of any of the said editions with others from the same country, issued by an evasion of the law. This fraud is practised by the appending of a few notes in the lower margin, with the intent of their being either retained or cut off at the pleasure of the

purchaser. We have seen very corrupt copies of this description; which may be distinguished by attention to the bottoms of the title pages.

In regard to the editions which have been printed within the United States, we have found them generally as correct as could have been expected, considering the great difficulty of avoiding typographical errors, and that the press is without responsibility. We however conceive, that the guarding against errors of any description is an object worthy of the care of the church.

The house of Bishops are aware that the present communication does not go to the extent of what was contemplated by the last convention: and therefore they propose the following resolution:

Resolved, That the house of Clerical and Lay Deputies appoint a committee of their body, who, together with the presiding Bishop of the house of Bishops, and the Bishops of this church in New York, Maryland, and New Jersey, shall, in the recess of the convention, take such measures as they may find suitable, for the establishment of a standard, according to which all copies of the scriptures, to be recommended to the use of the members of this church, shall be printed.

The following gentlemen were accordingly appointed by the house of Clerical and Lay Deputies—The Rev. Mr. Wilson, Rev. Dr. Wharton, Rev. Dr. Wyatt, Rev. Mr. Kemper, and Samuel Sitgreaves, Esq.

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By striking out so much of the first article as relates to the time of holding the General Convention, and by inserting, after the words "United States of America," in the said article, the words "at such time in every third year, and;"—and further, by inserting, after the word "convention,"

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the following clause;—"and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the convention, the presiding Bishop shall have it in his power to appoint another convenient place, (as near as may be to the place so fixed on) for the holding of such convention."

The following report on the state of the church was adopted in the house of Clerical and Lay Deputies, and sent to the house of Bishops, agreeably to the canons.

REPORT.

The house of Clerical and Lay Deputies, in compliance with the 45th canon, have taken a general view of the state of the church, and offer to the house of Bishops the result of their inquiries, respectfully requesting that venerable body to draw up and cause to be published, a pastoral letter to the members of the church.

Maine.

The church in the state of Maine, which, for many years, had become greatly depressed, and almost extinct, has, within a few years, assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland. Both of these congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the church. Rev. G. W. Olney is the Rector of Christ Church, Gardiner; and Rev. P. S. Ten Broeck, of St. Paul's church, Portland.

Agreeably to the recommendation of the Right Rev. Bishop Griswold, a convention of delegates from those churches was held in Brunswick, on the 3d day of May, 1820, at which time they acceded to the constitution of the Protestant Episcopal Church in the United States of America, and elected delegates to the General Convention. They are again annexed to the Eastern Diocess.

New-Hampshire.

There are nine Episcopal churches in this state. St. John's Church in

Portsmouth, of which the Rev. Charles Barroughs is Rector, has eighty families, eighty communicants, and about seventy catechumens; and reports, during the last three years, fifty-three baptisms, twenty-two deaths, and three marriages. Trinity Church, in Holderness, of which the Rev. Robert Fowle is Rector, has about thirty families, and reports, during the last three years, twenty-six baptisms, eight marriages, and nineteen deaths. Union Church, in Claremont, of which the Rev. James B. Howe has recently been instituted rector, in the place of the Rev. Mr. Barbour, who has left the church, reports ninety-five communicants and seventy catechumens. Major Ashley, of that town, lately left to the church a legacy, which will probably yield an annual income of seven hundred dollars. Another Episcopal society has been formed in the village of Claremont, and they have purchased a meeting house for a place of worship. This society is associated with Union Church, and the Rev. J. B. Howe officiates for them every third Sunday. The Episcopal church in Cornish contains about twenty families. The Rev. George Leonard has been chosen its rector, and officiates for them every third Sunday. St. Thomas's Church, at Concord, was organized in March 1818, and has thirteen families, and ten communicants. Christ Church, at Bradford, was organized in July, 1817, and contains ten families, and reports thirty-seven baptisms. St. Peter's Church, Drewsville, has been formed three years, has an annual income of one hundred and thirty dollars from church property, and has ten families, who propose soon to erect a chapel. Christ Church, at Hopkinton, has twenty families. In the vacant churches of this state, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

Massachusetts.

The church in this state still continues in as flourishing a situation as it was at the time of the meeting of the

last General Convention. The church at Marblehead has been vacated by the removal of the Rev. B. B. Smith to the diocese of Virginia, and this, it is believed, is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and with but very few exceptions, the established usages of the church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen Rector, is now nearly completed in the town of Boston, besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our church to the subject of missions to such small portions of our communion as are to be found in many parts of the state. A circular letter for this purpose has been published, and it is expected that much good may result from such a measure. On the whole, we regard the situation of the church in this state as promising.

The churches in this state, are Trinity Church, Boston, Rev. J. S. J. Gardiner, D. D. Rector; Christ Church, Boston, Rev. Asa Eaton, Rector, which reports, for the last two years, one hundred and twenty nine baptisms, and two hundred and thirty communicants; St. Peter's Church, Salem, Rev. Thomas Carlile, Rector, reports, for the last three years, twenty-eight baptisms, and consists at present of one hundred families, and fifty-two communicants; St. Paul's, Newburyport, Rev. James Morss, Rector, reports, for the last two years, forty-six baptisms, and eighty-six communicants. St. James's Church, Greenfield, and Trinity Church, Montague, Rev. Titus Strong, Rector, baptisms, for the last year, twenty-three, communicants seventy-two; Christ Church, Cambridge; St. Andrew's Church, Hanover, Rev. Calvin Walcott, Rector, reports, for the last year, twenty-five baptisms, and forty communicants; the church at Quincy, reports sixteen communicants; Trinity Church, Marshfield; St. Matthew's Church, South Boston; church at Bridgewater, has ten communicants;

St. Michael's Church, Marblehead, has twenty-four communicants; St. James's Church, Great-Barrington; church at Lenox; church at Lansborough; church in Dedham, in which the Rev. Chever Felch officiates; and the churches in Newton and Houghton.

Vermont.

The church at Vermont appears to be in a prosperous condition. The number of communicants has considerably increased since the last report. Three new churches have been erected and consecrated, and a subscription is now filled for building another, this season, at Windsor. A church is also erecting at Guilford, which last town, we are informed, has almost unanimously attached itself to the doctrines, discipline, and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through Divine grace, increasing in piety and in the virtues of the Christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive demesnes of the church in this state, are not yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities of the church in a respectable condition.

Rhode-Island.

The church in Rhode-Island continues in a prosperous and flourishing condition. During the last three years, one new church has been erected. Sunday schools have been established in all the congregations, and the number of communicants has very considerably increased. There is a church missionary society in and for that state, which promises to be useful. In some of the parishes, at the present time, there is an awakened concern for spiritual things, and a more than usual attention to religious duties. There is also generally a decided and increasing attachment to the peculiarities of our communion: and it is be-

lieved that in no one of the United States, are the order, worship, and rules of the Episcopal Church, better, or more uniformly regarded.

The churches in this state are—St. Michael's, Bristol, Right Rev. A. V. Griswold, Rector, who reports, for the last three years, ninety-two baptisms, and one hundred and sixty-nine communicants; Trinity Church, Newport, Rev. Salmon Wheaton, Rector, reports, for the last three years, one hundred and thirteen baptisms, and one hundred and fifty communicants; St. John's Church, Providence, Rev. N. B. Crocker, Rector, reports, for the last three years, fifty baptisms, and one hundred and fifty-nine communicants; St. Paul's Church, North-Providence, Rev. J. L. Blake, Rector, reports, for the last three years, thirty-eight baptisms, and fifty-five communicants. At St. Paul's Church, S. Kingston, Rev. Mr. Burge, Deacon, officiates.

[The following was received by the Committee of Publication, after the rising of the Convention, and by them inserted in the Appendix to the Journal.

Eastern Diocese.

Since the last General Convention, eight hundred and sixty-six persons have been confirmed by the apostolic rite of laying on of hands. Twenty have been admitted as candidates for holy orders; of whom there are ten still remaining on the list. Messrs. James B. Howe, George Taft, Allston Gibbs, Calvin Wolcott, George Otis, Joel Clapp, Herbert Marshall, Carlton Chase, Patrick H. Folker, Jasper Adams, Addison Searle, Edward Lippitt, Rodolphus Dickinson, Isaac Boyle, Marcus A. Perry, and Milton Wilcox, have been ordained Deacons. The Rev. Stephen Beach, Gideon W. Olney, Chever Felch, George T. Chapman, George Leonard, Benjamin B. Smith, Calvin Wolcott, James B. Howe, George Taft, Patrick H. Folker, and Joel Clapp, Deacons, have been admitted to the order of Presbyters. The Rev. William Montague, of Massachusetts, and the Rev. James Nichols, of Vermont, having declared their intention no longer to

officiate as ministers of this church, have been suspended from all exercise of the said ministry, according to the second canon of the General Convention, in the year of our Lord 1817. Seven new churches have been erected and consecrated to the worship of Almighty God. Two more, it is expected, will soon be finished. And a good house, already built, has been obtained by a new parish in Claremont, New-Hampshire. The churches have been regularly visited, and are generally in a flourishing state.]

Connecticut.

Since the last General Convention, in many respects, no material change has taken place. Of the clergy, several have removed, and some have been added. The *Notitiæ Parochiales* of the annual conventions evince a manifest increase of the church in the diocese, many particulars of which are necessarily omitted in consequence of the vacancy of the Episcopate for several years. But it is with no small satisfaction we state the recent consecration of the Right Rev. Thomas C. Brownell, D. D. LL. D. to that sacred office. Under his ministrations, by the Divine blessing, the increase of the church in piety, numbers, and respectability, is gradually advancing. Since his consecration, a number of churches have been visited, and the holy rite of confirmation administered to about four hundred persons.

With regard to the fund for the support of the Episcopate, it appears from the report of the Treasurer, at the last Convention, that it then amounted to about sixteen thousand dollars; and there is a probability that the diocesan will soon be relieved from all parochial duties.

The churches generally are in good repair, and the congregations remarkable, not only for their regular attendance, but also for their fervency of devotion.

The Episcopal Academy of the diocese at Cheshire, under the superintendence of the Rev. Tillotson Bronson, D. D. principal, and the Rev. Asa Cornwall, assistant, is flourishing,

and the number of students gradually increasing.

On the whole, the diocese is, at present, more prosperous and flourishing than at any former period. The greatest harmony prevails among the Clergy and Laity, and all are peculiarly united in their attachment to the liturgy, and distinctive doctrines of the church.

New-York.

The diocese of New-York consists at present of the Bishop, 56 Presbyters, 15 Deacons, and 118 organized congregations.

Since the last General Convention the following persons have been admitted, by the Bishop of this diocese, to the holy order of Deacons:—Asahel Davis, Samuel Nichols, William H. Northrop (since deceased), George H. Norton, David Brown, Leveret Bush, Thomas Osborne (since removed to South Carolina), Intrepid Morse (since removed to Ohio), Charles McCabe, Alexis P. Proal, George Upfold, M. D. John Grigg, jun. James W. Eastburn (since removed to Virginia and deceased), George B. Andrews (since removed to Connecticut), James J. Bowden (since removed to Maryland), John V. E. Thorn (since removed to Pennsylvania), William Richmond (since removed to Pennsylvania), Deodatus Babcock, William Barlow, William H. De Lancey, Frederick T. Tiffany, and Benjamin P. Aydelott, M. D. belonging to this diocese; and John Toland, of the island of St. Martin's, West-Indies; and, by letters dismissory from the Right Rev. the Bishop of that diocese, Lemuel Burge, of Rhode-Island.—Total 24.

Within the same period the following Deacons have been ordered Priests—the Rev. Joshua M. Rogers, the Rev. Samuel Johnston (since removed to Ohio), the Rev. Ezekiel G. Gear, the Rev. Gregory T. Bedell (since removed to North-Carolina), the Rev. Nathaniel F. Bruce, M. D. (since removed to Connecticut), the Rev. Cha. W. Hamilton, the Rev. David Brown, the Rev. George H. Norton, the Rev. Henry Anthon, the Rev. Thomas Breintnall (from Pennsylvania), the

Rev. Hugh Smith (since removed to Georgia), the Rev. Lucius Smith (from Connecticut), and the Rev. Samuel Nichols, of this diocese; and the Rev. John Toland, of St. Martin's, West-Indies.—Total 14.

The following clergymen have been instituted to the following rectorships:—the Rev. Evan M. Johnson, to that of St. James's Church, Newtown, Queen's county; the Rev. William B. Lacey, to that of St. Peter's Church, Albany; the Rev. Thomas Breintnall, to that of Zion Church, New-York;—the Rev. Russell Wheeler, to that of Zion Church, Butternuts, Otsego county; the Rev. David Brown, to that of St. James's Church, Hyde-Park, Dutchess county; and the Rev. Gilbert H. Sayres, to that of Grace Church, Jamaica, Queen's county.

In addition to the above, the following clergymen have taken charge of the parishes annexed to their respective names:—the Rev. Nathaniel Huse, from Connecticut, of St. Paul's Church, Paris, Oneida county; the Rev. Samuel Phinney, from Pennsylvania, of St. Andrew's Church, Coldenham, Orange county; the Rev. John Brown, of St. Thomas's Church, New-Windsor, Orange county; the Rev. Charles McCabe, Deacon, of St. James's Church, Milton, Saratoga county; the Rev. Cyrus Stebbins, of Christ Church, Hudson, Columbia county; the Rev. Alexis P. Proal, Deacon, of St. John's Church, Johnstown, Montgomery county; the Rev. George Upfold, M. D. Deacon, of Trinity Church, Lansingburgh, Rensselaer county; and Grace Church, Waterford, Saratoga county; the Rev. David Huntington, of St. Peter's Church, Waterville, and St. John's Church, Delhi, Delaware county; the Rev. Henry M. Shaw, Deacon, from North-Carolina, of Trinity Church, Utica, Oneida county; the Rev. Lucius Smith, of St. Peter's Church, Auburn, Cayuga county; the Rev. Ravaud Kearney, of Trinity Church, New-Rochelle, Westchester county; the Rev. Henry U. Onderdonk, of St. Ann's Church, Brooklyn, King's county; the Rev. William Barlow, Deacon, of St. John's Church, Carandaigua, Ontario county; the Rev.

Samuel Nichols, of St. Matthew's Church, Bedford, Westchester county; the Rev. John Grigg, jun. Deacon, of St. John's Church, Philipsburgh, Westchester county; the Rev. Jonathan M. Wainwright, from Connecticut, (assistant minister) of Trinity Church, New-York; the Rev. William A. Clark, of Christ Church, Balston-Spa, Saratoga county; the Rev. George Otis, Deacon, from the Eastern Diocese, of St. Paul's Church, Waddington, St. Lawrence county; and the Rev. Frederick T. Tiffany, Deacon, of Christ Church, Coopers-town, Otsego county.

A number of the clergy of this diocese continue to prosecute the arduous and all important labours of the missionary service. Besides older missionaries, whose names appear in the last triennial report, there have been engaged in this service since the last General Convention, the Rev. Amos Pardie, from Massachusetts, the Rev. George H. Norton, the Rev. Leveret Bush, Deacon, the Rev. Deodatus Babcock, Deacon, and the Rev. Francis H. Cuming, Deacon, from New-Jersey.

The following persons are at present candidates for orders in this diocese:—James P. Cotter, James P. F. Clarke, William B. Thomas, George W. Doane, Moses Burt, G. M. Robinson, Eleazar Williams, Ezra B. Kellogg, John Garfield, William Jarvis, William Thompson, Richard Bury, Lawson Carter, Benjamin Dorr, Peter Williams, jun. William L. Johnson, Alonzo Potter.

Since the last General Convention, this diocese has been deprived, by death, of the Rev. Henry Moscrop, the Rev. John Bowden, D. D. the Rev. William H. Northrop, Deacon, the Rev. Theodosius Bartow, and the Rev. Barzillai Bulkley. But a still more afflicting source of the diminution of its clergy, has been found in the painful necessity of exercising ecclesiastical discipline, by the suspension from the ministry of the Rev. Timothy Clowes, and the Rev. Nathan Felch; and the degradation of Thomas Y. How, previously suspended under the 2d canon of the General Convention of 1817.

There have been duly organized in this diocese, and received into union with its convention, St. Paul's Church, Redhook, Dutchess county; St. John's Church, Monticello, Sullivan county; St. Paul's Church, Buffalo, Niagara county; St. Thomas's Church, Mamaroneck, Westchester county; St. Paul's Church, Ticonderoga, Essex county; St. Thomas's Church, New-Windsor, Orange county; Zion Church, Sandyhill, Washington county; St. Paul's Church, Turin, Lewis county; St. Michael's Church, Genesee, Ontario county; Zion Church, New-York, (the former corporation of this name, having, upon the destruction of their house of worship, been legally dissolved;) Grace Church, Norway, Herkimer county; Christ Church, North Hempstead, Queen's county; St. John's Church, Delhi, Delaware county; St. Paul's Church, Waterloo, Seneca county; and St. Peter's Church, Verona, Oneida county.—Total 15.

The following churches have been consecrated by the Bishop:—St. Paul's Church, Windham, Greene county; Christ Church, Balston-Spa, Saratoga county; St. Paul's Church, Turin, Lewis county; St. Paul's Church, Waddington, St. Lawrence county; Zion Church, Onondaga West-hill, Onondaga county; St. Paul's Church, Richmond, Ontario county; Zion Church, New-York, (rebuilt after destruction by fire,) Christ Church, Binghamton, Broome county; Zion Church, Butternuts, Otsego county; St. Paul's Church, Redhook, Dutchess county; St. Philip's Church, New-York, (erected for the accommodation of the coloured members of the church in that city;) St. Peter's Church, Oneida Castle, Oneida county, (the congregation of which is composed of Indians, and in which there is used a translation of our liturgy in the Mohawk language,) St. Peter's Church, Waterville, Delaware county; St. Paul's Church, Paris, Oneida county; and St. George's Church, Newburgh, Orange county.—Total 15.

The reports of the missionaries and parochial clergy, published in journals of the last three conventions, fur-

nish an aggregate of four thousand six hundred and eighty-nine baptisms, of which four hundred and nine are specified as cases of adults, and eighty-seven of Indians. The aggregate number of confirmations is not given in the journals of 1817 and 1818. In 1819 the Bishop reported one thousand four hundred and seventy-four. In that and the previous year, he confirmed one hundred and forty-five Indians. The number of communicants reported at the last convention, is four thousand two hundred and thirty-five.

No small share of the prosperity of this diocese is to be ascribed to missionary services. The number of labourers at present engaged in them is fifteen. The peculiar situation of the immense portion of the diocese, formed by the western district of the state, renders these services indispensable, and should excite our brethren in New-York to increasing exertions in their support; while the similarity of cases between that section of their state and the new states and territories of our union, should command for these services, as intimately connected with the duty of extending missionary labours to the latter, the approbation of the church generally.

It is proper that we here notice the efforts made by our brethren of this diocese, for the religious instruction of the Indians, within the borders of their state. The Oneida tribe have now a handsome and commodious church, and are still enjoying the faithful services of their licensed catechist and lay-reader, Mr. Eleazar Williams, who is himself of Indian extraction, and a candidate for holy orders. He leads their devotion in their church, by the use of a translation of our liturgy into the Mohawk language; in which they join with every appearance of devout attention, and with the full effect of proper participation. A young Indian of the Onondaga tribe, son of a chief, who was killed in the service of the United States, during the last war, is now making suitable preparation for devoting ardent piety, great zeal, and natural talents of a most respectable order, to the work of the ministry among his countrymen,

The congregations of this diocese receive frequent visits from the Bishop. The clergy are generally distinguished for conscientious observance of the canons and rubrics of the church. The laity, in conjunction with their pastors, have formed numerous associations for distributing the Holy Bible, the Book of Common Prayer, and other approved religious books and tracts; for aiding the ecclesiastical authority in the support of missionaries; and for the interesting and inestimable charity of Sunday school instruction.

Upon the whole, we have reason to be thankful for the continuance of the divine blessing to this portion of our Zion, and to hope that it proves, in some good degree, instrumental in that promotion of the glory of God, of the interests of evangelical piety, and of the eternal welfare of the human race, for which the church of God was established.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

*Observations on the principal Days in
October, 1820.*

WEDNESDAY, the 18th.

St. Luke, the Evangelist.

IN the saint of this day we behold the eminent servant of the cross, who, bred to the profession and practice of the healing art, and bringing to its functions a mind stored with various knowledge, gained at home and abroad, cheerfully renounced its advantages and emoluments, and devoted himself, as an active agent, to the cause of Christ's religion. Of the incidents of his life, but little information is to be had. The Gospel, however, which bears his name, and the Acts of the Apostles, are monuments of his instrumentality in promoting the best of objects, which will ever make the pious members of the church rejoice to render due observance to the day which she consecrates to the celebration of his memory. These works are both dedicated to Theophilus, who, from the title "Most Excellent," appears to have been a person of eminence and

dignity, of whose conversion this evangelist was probably the instrument.

From the last of these books we learn more of the events of his life than from any other source. The frequent use of the first person plural pronoun from the 10th verse of the 16th chapter, to the end of the book, it appears that St. Luke was St. Paul's companion in, at least, most of the journeys, labours, and perils recorded in that portion of sacred history. This circumstance furnishes evidence of the sincerity of his devotion, and the fidelity of his ministry. His attachment to the unwearied apostle, and to the cause in which he laboured, appears from his remaining with him at a period of his travels when he was deserted by all others;* and justly entitled him to the endearing epithet—"the beloved physician."† His faithfulness in the ministry gave him also a just claim to the commendation of which, it has been the uniform opinion of the church, he was the subject—"the brother, whose praise is in the gospel throughout all the churches."‡

Thus eminently useful became this great man, when he transferred the powers of his mind, and the active devotion of his time, from the care of the bodies, to that of the souls of men; and when, especially, those powers were strengthened, and that activity directed, by immediate inspiration, fitting him to become a spiritual physician, enlightened with knowledge, and characterized by fidelity, which justly claim the confidence of all who need the exercise of his kindly office. And who do not? Who partake not of those spiritual maladies that render indispensable "the wholesome medicines" which "the physician of the soul"§ is commissioned to administer? Who that contemplates the human character as illustrated by human actions, or looks into his heart, watches its movements, marks well the tendency of its ruling passions and affections, sees their influence on his life

and character, and then asks how man, an intelligent and immortal being, should reasonably be expected to rank in the scale of moral worth—can, for a moment, doubt that his nature is miserably perverted from its primeval excellence, and become the prey of moral and spiritual diseases, most loathsome and debilitating? Who that forms any rational ideas of the Great Supreme, and his moral government—who, especially, that receives the record he has given of himself in his inspired word, can doubt, that, but for his interposing compassion, this sickness must be even unto death—death spiritual and eternal?

That compassion has been exercised. Means are provided for the mitigation and ultimate eradication of all our spiritual distempers—for our gradual restoration to that spiritual health and vigour with which our nature was once blessed. The saint of this day, qualified and commissioned by the Great Divine Physician,* was faithful in dispensing these means. For this purpose he travelled much, and laboured hard and long. But his services were not merely extended to those with whom he had personal intercourse. He has left behind him invaluable testimonies of supernatural skill in directing to proper remedies for all the diseases of the soul. In his Gospel, he has detailed, with much particularity, those leading events of the incarnation, birth, life, ministry, death, resurrection, and ascension of our Lord, in which were exhibited proofs of his character as Mediator between God and man, possessed of the necessary union of the natures of both; and which constituted the means whereby he accomplished its momentous functions. The *Acts of the Apostles*, also written by this evangelist, contains the history of some of the great events, by which, during the ministry of those inspired men, was manifested the agency of Providence in maintaining, vindicating, and promulging the system of religion built upon the facts recorded in the Gospels; and furnishes various data,

* Compare 2 Tim. i. 15, and iv. 11.

† Col. iv. 14.

‡ 2 Cor. viii. 18.

§ See the Collect for the day.

* See St. Matt. ix. 12.

whence may be collected its genuine principles.

In yielding an enlightened assent to that system, and manifesting its operative influence on our hearts and lives, is to be found the remedy provided for all our spiritual maladies.

The first requisite for its successful application is an humble conviction that we need it. "They that be whole need not a physician, but they that are sick."* And unless we are sensible that we are so, we will neither appreciate the value, nor seek the kind offices of him who alone can heal. There may be a general respect for the character and ministry of Christ, an allowance of the excellence of his religion, and an uniform outward application to its duties; but there cannot be that lively interest in these subjects, that all-controlling principle of faith, that supreme reliance on the merits and grace of redemption, that earnest seeking of pardon and salvation, through the blood of the everlasting covenant, which are essential to the genuineness of the Christian character,—without a deep, humble, contrite sense of our depravity and guilt, our utter destitution of all claim to the mercy of heaven, and the inevitableness of our everlasting perdition, without its mere and sparing mercy.

With these feelings deeply rooted in our hearts, we shall have that thorough sense of our need of the Great Physician of the soul, which he is pleased to regard as the first step of preparation for the effectual working of the healing, renewing, and sanctifying influences of his grace. To feel that we need him, and in earnest to seek him, will not fail to be blessed. We shall find him sufficient. The means his holy word prescribes will bring peace, and comfort, and health, and joy to our souls—will strengthen us, that we may run and not be weary, for the prize of an incorruptible crown, may walk, and not faint, in the way that leads to immortality—will nourish and preserve us unto life and health eternal.

Christian reader, know you not this

from happy experience? Have you not found the value of this great Physician? Have you not experienced the glorious change from conscious depravity and guilt, from misery, wretchedness, perhaps almost despair—to a lively, consoling, blissful view of your Saviour's all-sufficiency, and of your interest in the merits of his atonement? Have you not found peace in the blood of his cross, and enjoyed, through him, the smile of your heavenly Father's reconciled countenance? O give God the praise. With lively gratitude look upon yourself as a living witness of his sparing mercy, and renewing and sanctifying grace. But remember, these were not exercised for the superseding, but for the directing of your moral agency. Through them, you must employ this aright, so as not to neglect the gift that is in you, nor "quench the Spirit"† which would work within you, and having been "once enlightened, and tasted of the heavenly gift, and" been "made partaker of the Holy Ghost," to "fall away;"‡ but so as to "profit" by "the manifestation of the Spirit given to" you,§ and "give diligence to make your calling and election sure."§ Be not, then, high minded, but fear—fear lest the goodness of God puff you up, and be thus turned to your greater condemnation—fear lest, after all your advantages, you should become a castaway.

Or are you, reader, insensible of your need of the wholesome medicines of the Gospel? Alas! know you not that your spiritual maladies, unless checked by them, will inevitably be unto death? If you are not a speculative unbeliever, look into the Scriptures, and see the testimony they bear to man in his natural state, see what they require, before he can consider himself in a state of safety, and of acceptance with God. You will find this to be a radical change of heart, commencing with a deep, contrite, and humbling conviction of the necessity of that change, and of the influence of divine grace to effect it. Surely, then, you must

* St. Matt. ix. 12.

* 1 Thess. v. 19. † Heb. vi. 4, 6.

‡ 1 Cor. xii. 7. § 2 Pet. i. 10.

have been but a very partial observer of your own heart and life, not to feel these truths. O, if the word of God is worth regarding, if the salvation of your soul is worth a care, if everlasting perdition has ought in it to terrify, think of these things before it is for ever too late.

In the saint of this day, let the minister of Christ delight to contemplate a pattern for all physicians of the soul. In his labours he set them an example. The doctrines embraced in the inspired records he has left, are the healing spring to which they should have recourse when they would minister to the relief of souls suffering under the complicated maladies brought upon them by sin. In that whole deportment, which entitled him to the appellation of the brother whose praise is in the *Gospel*, they should all strive to be his humble imitators. Where but in the *Gospel*, should the minister of Christ seek for praise? The *Gospel* is the rule by which he is required to govern his life and ministry—the rule by which he is to be judged at the last great day. The spirit and principles of the *Gospel*, then, and they alone, should have over him a controlling influence. All praise otherwise gained, and especially what is gained by pusillanimous fear of encountering the world's disapprobation for boldness, independence, and constancy in maintaining that spirit and those principles, however flattering it may be, however delightful and peaceful it may render his course of life,—will minister nought to his comfort at the approach of the summons to his great account—will prove a wretched substitute for the *praise of God*.

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SATURDAY, the 28th.

St. Simon and St. Jude, the Apostles.

Of these two apostles, but little mention, except merely by name, is made in scripture. Ecclesiastical history, however, although that too is very brief in noticing them, gives evidence of their fidelity in their Master's cause, and of their attaining ulti-

mately to the crown of martyrdom. But little as is now known of them, a day is coming when their services in the *Gospel* will be fully known, and pious Christians see that they deserved the honour of having their memories celebrated in the church.

Some light is thrown on the peculiar characters of these saints respectively, by an incidental notice of the former, and by the short Epistle of the latter.

There were two Simons, who were distinguished from each other by the surnames *Peter* and *Zelotes*.* The latter is the one this day commemorated. His surname—according to the rule usually followed in applying such distinctive appellations, and its own signification—was probably expressive of his character and dispositions, being peculiarly marked by earnestness and zeal. This is a great virtue in the Christian life. It would seem inseparable from a due estimate of the claims of God, and of the value, obligations, and responsibilities of religion. When, however, there is a natural temperament favourable to its maintaining a controlling influence over the mind, the most jealous care should be taken, and the most earnest prayers offered for the guidance and aid of divine grace, that it may assume a direction, and be preserved within bounds, consistent with the meekness, purity, and charity of the *gospel*. Without this, there will be imminent danger of its hurrying into feelings and acts derogatory to the honour of God, at variance with the spirit and principles of true religion, and destructive of the evangelical character and hopes of its subject. Thus governed, however, it is an evidence of sincerity and fidelity, and is most favourable to promoting the glory of God, and the salvation of the soul of him who cherishes it, and the souls of others over whom he may have influence.

Zeal, controlled and regulated by Christian principles and affections, is an essential quality in him who ministers in holy things. That to

* St. Luke vi. 14, 15.

him are committed the advancement of the honour of God, the interests of the church which Christ purchased with his blood, the care of souls in danger of perishing everlastingly, an agency in adding to the number who shall eternally set forth the praises of God and of the Lamb: surely these are facts the consideration of which must fill with liveliest earnestness and zeal, every heart not devoid of sensibility, perverted by levity, or hardened by sinful habits.

The only writing which either of these apostles has left, is a short epistle by St. Jude, which appears principally designed to guard the Christians, to whom it is addressed, against the departures from evangelical doctrine and order, which, even thus early, had made their appearance. The fact of their existence led to the precept, which cannot but be seasonable as long as error in religion is suffered to remain on earth,—“Earnestly contend for the faith which was once delivered unto the saints.”*

A very slight perusal of the evangelical writings will convince us, that, as long as human nature remains in its present depraved state, the Christian life will be a perpetual warfare. From a thousand quarters oppositions arise to the course of duty which, according to the prescriptions of the Gospel, is to occupy that life. Sometimes they spring from within, from the favourite passions and affections of our depraved nature. Sometimes they are presented by the world, with all the imposing recommendations of honour, profit, or pleasure. Sometimes they are in the shape of corruptions of those religious principles and duties, an operative regard to which is the appointed mean of holiness here, and happiness hereafter. The combating of these last appears to be the species of spiritual warfare more immediately subjoined by this apostle. They may also be considered as, in some respects, the most dangerous, because often wearing the show of religion itself, and, therefore likely to be successful, even where there may

be a considerable discipline of the baser passions and affections of our nature, and a care not to be too much swayed by the honours, profits, or pleasures of the world.

It must be acknowledged by all friends of evangelical truth, that as salvation is the unmerited gift of God through Jesus Christ, we must not presume to expect it upon any other terms than those which he has been pleased to appoint. However imposing may be the estimate of the world on the subject of goodness, and however, to a merely superficial judgment, what is usually esteemed moral excellence may appear sufficient to recommend to the favour of God, and fit one for his promised rewards,—an understanding enlightened by true knowledge of human nature, a just comparison of it with the divine, and a calm consideration of the regard that is due to the doctrines of the scriptures, must perceive that all this cannot be enough if it falls short of their requisitions. Now it is as clear as language can make it, that they not only require attention to the generally received moral duties and obligations, but also the bringing of the mind under the influence of sound doctrine, and the yielding of obedience to positive religious prescriptions. Whatever, therefore, has a tendency to detract from either of these, in their evangelical purity, must be hostile to our best interests, should be carefully avoided by all Christians, and prudently opposed in the execution of the apostolic precept—“Earnestly contend for the faith which was once delivered unto the saints.”

The contest, however, should be a Christian one, instituted from purely Christian motives, and conducted in a purely Christian spirit. In maintaining it, a lesson should be learned from the example of “Michael the archangel,” urged by this same apostle, who, “when contending with the devil, durst not bring against him a railing accusation.”* All unchristian animosity, uncharitable suspicions, and unkind reproaches, should be avoided,

* St. Jude 8.

* St. Jude 9.

as inconsistent with the Christian profession, and perverting that which might be every way useful and proper, to being injurious, and absolutely sinful.

Especially should those who are formally "set for the defence of the gospel,"* be ever on the alert "to banish and drive away from the church all erroneous and strange doctrines, contrary to God's word, and to bring all such as are committed to" their "charge, unto that agreement in the faith, that there be no place left among" them "for error in religion."† This cannot be done without earnestly contending for the faith which was once delivered unto the saints. In this holy contest, however, will not be found the post of ease; it will not be favourable to fear of responsibility; it is not that which, in this sinful world, is popular; it requires much independence, and indifference to worldly censure; it is often here rewarded by nought else than the consciousness of duty and of the divine approbation. But what better reward can the minister of Christ wish here? What reward, independently of these, can he innocently desire?—Little to him will be the judgment of men—THE JUDGMENT OF GOD IS BETTER. Even to fail in so honourable a duty, and one so sacredly binding, is more desirable to him than all the ease he can enjoy, and all the smiles of popular favour that may be lavished upon him, while shrinking from it.

But he should not despair of a blessing. He should still hope in God, cherishing the confidence that sooner or later he will perform his sure promise to purge his church from error, and show her in all the glories of millennial purity and unity. That in doing this, he will undoubtedly use human instruments, and that all who endeavour, in however humble a degree and measure, to advance the interests of truth, will be among these instruments, should encourage him to go on and hope unto the end.

* Phil. i. 17.

† The Form and Manner of Ordering Priests.

FOR THE CHRISTIAN JOURNAL.

The Death of St. Stephen.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. *Acts vii. 59.*

LET us draw near and contemplate this scene. The Almighty Saviour has left the world, and his first martyr is about to expire for his truth. The enemies of St. Stephen, hating to be reformed, have listened to his words with an impatience equalled only by their impenitence, and are unable to resist the wisdom and the spirit by which he has spoken.

Blinded by rage, and literally stopping their ears against the expostulating voice which would reclaim them to salvation, they are now rushing forward in their wrath to expel from their city this man, "full of faith, and great in wonders and miracles."

It is a very small aggravation of his suffering that he is cast out from among the habitations of men, to meet death under the open firmament of heaven. His beloved Master has, in the same manner, suffered before him, and from that opening heaven has confirmed the faith of his disciple, by the vision of his glorious ascension.

In full prospect of the joy that there awaits him, this holy man shrinks not from the hour that clothes him with immortality. No longer concerned in the chances and changes of this mortal life, he is ready, even at this sudden call, to finish his course with joy; exulting, that by his death as well as by his life, he may glorify his Saviour. All his cares for himself are drawn to a single point; and while his enemies are preparing the means of his destruction, he has only to commend his spirit to his Saviour. See! he kneels; but it is not to his persecutors. He supplicates; but it is not for that vengeance which heaven in its justice might fearfully answer. The near prospect of immortal bliss banishes from the heart all hatred and revenge. He is extenuating the crime of his murderers, and his dying supplications are uplifted on their behalf.

And after this can they yet proceed in their work of death? Yes; huma-

nity has abjured their bosoms, and having wilfully given themselves up to the influence of horrid passions, "they know not what they do." At this moment one might almost expect the very stones they are collecting to cry out, and reproach their obduracy. But even this miracle would doubtless fail to move them.

Throwing aside their garments, they lay them at the feet of that infatuated zealot, whose youthful aspect should bespeak the ardour of generous sensibility and high minded sympathy. But though young in years, he is mature in the cruelty of his intolerant purpose, and hesitates not to stand forth a voluntary accomplice in their guilty design.

And now, formed in inglorious array, they commence the tragic deed. The meek and unoffending victim is dreadfully assailed. Yet no emotion of complaint or reproach agitates his tranquillized bosom. Patient, silent, unrepining, he receives the quick repeated blows, as the messengers of a gainful death. Were he thus expiring amidst animating plaudits and cheering acclamations, surrounded by pomp and circumstance, and enthusiastic admiration, this composure might be the result of ambitious courage or earthly pride; but hated, despised, reviled, and scorned, truly he is sustained by celestial strength.

At length the frail bonds of life are severing, and he is fast yielding under the inflictions of brutal violence. There! he has sunk to the earth! his Saviour has indeed received his spirit! The Christian martyr sleeps! Hail, illustrious and highly privileged saint! to whom it is first permitted to follow thy Redeemer in a cruel exit, by impious hands. Who does not envy the sublimity of thy righteous death? But thou shalt not be alone in thy blessed consecration of thyself to him who died for thee. In prophetic foresight I behold a "noble army of martyrs," who, like thee, shall be "slain for the word of God, and for the testimony which they hold"—like thee, "faithful unto death, they shall receive from their Saviour a crown of life."

The enemies of St. Stephen "hav-

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ing killed the body, have nothing more that they can do." Will not returning thought melt them into tears of regret, and acts of atonement? No; with demoniac exultation they resume their garments, thinking, with applauding and congratulating Saul, that they have "verily done God service." In sullen and wrathful joy, their bosoms still heaving with rancorous animosity, they return to their own city; and even conscience has stilled its scorpions, reserving to a more dreadful hour to raise its upbraiding voice.

That miserable youth accompanies their guilty steps. Nothing softened by his participation in this cruel work, he hurries forward, exceedingly inflamed with wrath, to demand new victims to his fury. Wretched, deluded man! if the scene which he has just left has not awakened an emotion of pity in his heart, reason will in vain address him, and nothing short of a voice from heaven will bring him back to humanity, or curb the vengeance of his unrelenting spirit.

Let us not go with him to those further scenes of disgraceful violence which he eagerly meditates. Let us not go with him from house to house, and from city to city, in quest of innocent blood. Rather let us return to that scene where death, robbed of its terrors, has ceased to be victorious—where the righteous man, peaceful in his last end, has found the blessed reward of those who die in the Lord.

We are not now approaching a spectacle of pageantry and state, where worldly pomp and splendour have sought a momentary triumph over man's last enemy. We are not approaching that more affecting exhibition of becoming and respectful sorrow, where, in the calm abode of domestic quiet, "the good man meets his fate." No gorgeous canopy—no splendid couch is here. Even those appropriate means and appliances of comfort with which respect and affection fondly sooth the mortal hour, are not here permitted to have place. The saint has fallen on the instruments of his death, and a bed of stones supports the body they have bruised.

The friends of the holy man are

now taking the place of his dire enemies, and hearts of flesh animate the bosoms which surround the lifeless body. Among those who with anxious yet melancholy step press forward, I see many of whom the world is not worthy, and who are soon destined to follow in martyrdom the friend they deplore. They who "count not their own lives dear unto death," who rejoice to suffer in the cause of their Redeemer, are yet penetrated with deep sorrow for their brother who has gone before them. The faithfulness of his life and the immortality of his hope abate nothing from their grief for the cruelty and violence which have pursued him to a painful death, and the Christian tenderness of their bosoms breaks forth in great lamentations.

But not like their agony of grief and distress is the expression which lingers upon the features of the martyr. His is not the mere eloquence of a dauntless soul, speaking from a silent countenance; for the whole council of his persecutors have already confessed its super-human splendence, when "they beheld his face like the face of an angel." His is the inspired foretaste of celestial peace—the lofty and consoling animation of an immortal victory. It is a heavenly radiance, which in the calm aspect of his features, and the sacred composure of his whole frame, reflects the bright exultation of his glorified spirit.

Gently and affectionately these devout men raise their brother from his couch of stones. With emulating officiousness they support his unconscious frame. In deep and indignant sorrow they mark the wounds by which it has been mangled. Alternately they moisten his hands, his face, and his feet with their tears: and at length, after long protracted offices of melancholy attention, they carry him to his burial. "Looking for the general resurrection in the last day and the life of the world to come," they have committed his body to the ground, and earth shall mingle with earth, ashes with ashes, dust with dust, "until at the second coming of our Lord Jesus Christ in glorious majesty to judge

the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body."

The melancholy tribute has now been paid to their departed friend. Their grief is soothed into sadness, and with reflections too large for distinct conception, they return in silence to their path of duty in an ungrateful world. The pious work which affection has performed is not without its reward; and in glowing prospect they anticipate the hour when, having finished their course here in faith, they too shall rise to be united to their glorified Lord, who has forewarned them in this world of afflictions, tribulations, and cruel death, but has promised them, in the world to come, life everlasting.

A short Account of the Illness and Death of Mr. N—— D——.

(From the Christian Guardian, for Aug. 1820.)

His health began to decline the beginning of December, 1817, and his complaints soon appeared to be of a fatal nature. He suffered severely from an asthmatic affection, which often caused him sleepless nights; but, during the whole of his long and trying illness, patience had its perfect work; not a murmur escaped his lips, but "The will of the Lord be done!" was his constant language.

On Saturday, February 14th, he spoke in a very affecting manner of his approaching end: "To-morrow," said he, "is the blessed Sabbath. Ah! we may not have many Sabbaths to spend together on earth; but I wish to have no will but God's, whether for life or death. O that I may be found ready, with my lamp trimmed and burning!" During a violent paroxysm of asthma, he was praying that it would please God to suspend his cough for a short time; but, said he, "I hope I am not impatient; I desire to be wholly resigned to the will of God."

Feb. 23d. Before he left his chamber he spoke of the great things God had done for his soul, and of the peace he enjoyed; he advised me to read

Doddridge's Rise and Progress again and again, saying, it was fit for a Christian from his first setting out to his dying hour. Soon after, the Rev. Mr. — called. They had much conversation on the happiness of heaven. After Mr. — had prayed, Mr. D. said, "*That* is my anchor: I have travelled forty years in the wilderness; it is so many years since I set out in the ways of the Lord, and I have always found prayer my support." In the evening, while coughing violently, he said, "It is the will of God.

'I the chief of sinners am;

But Jesus died for me:'

This I can say from the bottom of my heart."

His daughter said, "I am grieved to hear your cough has been so troublesome." He replied, "It is what pleases God, and I desire to be resigned to his whole will; he will support and comfort me: it is the Lord, let him do what seemeth him good. No more pain or sickness in the heavenly world, whither I am going." At another time he said, "I have had a peaceful, serene night, for God has been with me, and therefore my disturbed nights are not so distressing to me as they appear to others."

Soon after Mr. H. D. called, to whom he said, "I am afraid you do not see me better; but why should I say *afraid*? for I am not afraid to die. Resignation to the divine will is the only specific under all our afflictions; I should have sunk under my numerous trials, if it had not been for my religious principles. What a mercy, if we are looking alone to Jesus Christ for salvation! We are all guilty sinners, and must trust only in his merits; but at the same time we must evidence that our faith is genuine by the holiness of our lives."

At another time he said, "I think a sudden death a great favour; it is like a transition: but I would not wish to choose. The most suitable prayer for me, and the one I would wish to die with, is, 'God be merciful to me, a sinner.'" At night he said, "I feel more like myself than I have done for some time; perhaps I may yet be spared. I pray I may for your sakes;

but I would wish to have no will of my own. My heavenly Father knows what is best for you and me."

March 7th. This day he appeared worse, and expressed himself thus: "The nearer we live to God, the more enjoyment we shall have, the more we shall bring down heaven to us, and feel some of those joys unspeakable and full of glory. In the night, when I awoke, I felt as if I was dying, and I wished to be prepared for the worst: why should I say '*the worst*?' it will be the *best* for me. I felt as composed and happy as ever I did in my life; 'for me to live is Christ, and to die is gain.' My race is almost run out, but I do not regret it; our times are in God's hands, and what a prospect I have before me! There is the valley of the shadow of death, it is true; but *that* is soon passed, and then what a heavenly inheritance!"

March 27th. He was much weaker; he walked up stairs with great difficulty. He said, 'I think I shall not continue long; what a blessed transition it will be from earth to heaven!' He then addressed his children: "My dear children, I shall be sadly disappointed if I do not meet you in heaven. Cleave unto God with full purpose of heart; God will never forsake you if you do not forsake him; he will be your God through life, even unto death, if you trust in him. Never neglect reading the Scriptures daily; be diligent in private prayer; he cannot be a Christian who neglects these duties. I think I shall not live to see my dear H. but give him the same advice; I cannot give him better."

March 28th. Mr. D. was now confined to his room, and the following Sunday to his bed; and from this time his "outward man decayed very fast, but his inward man was indeed renewed day by day."

April 10th. In the afternoon he was so faint that we thought he would expire; but reviving for a moment, he sunk into a slumber; on waking, he said, "I have had an easy sleep. O that I had sweetly slept in Jesus; all my trust is in him; the sure refuge and hope of glory;

'I the chief of sinners am ;
But Jesus died for me.'

Seeing us weep, he said, "Do not mourn ; I am going to my Father's house." On his daughter saying, "I hope you will have a better night," he replied, "So I shall if I go to glory to-night ; *there* will be everlasting day. What a blessed assembly shall I soon join ! Lord, now lettest thou thy servant depart in peace ; these were *my* dear mother's last words, and can I use better, except I add my old prayer, God be merciful to me a sinner ; with these words I desire to die. I trust in him at all times ; ye people, pour out your hearts before him, God is a refuge for us, he never disappoints the expectations of those who seek him : I have found it so in numberless instances." He then desired a prayer to be read for a dying sinner. One of *Jenks's* was read : when it was finished, he said, "*That* has revived me indeed."

April 14th. He said, "I suffer a great deal at times, but I wish to be kept from murmuring.

'Give me a calm, a thankful heart,
From every murmur free.'

At length he was so faint and low, that he thought himself dying ; he desired his daughter to read a prayer, and added his fervent Amen at the close of every petition. He said, "I feel like a dying man ; nothing will do me good till God releases me in his own good time. I will not be impatient.

'O death, where is thy sting ? O grave, where is thy victory ?'

'The sure foundation of my hope
Is in a Saviour's blood.'

April 15th. The sun shining brightly, he said, "I love to see the sun shine ; but what a glorious sight it will be to see the Sun of Righteousness ! I wonder I do not anticipate the joys of heaven with more delight, but my weak body weighs me down."

Sunday, April 19th. Mr. D. altered greatly for the worse. His agonies were distressing ; he could not lie down owing to the pain and oppression on his chest ; but his mind was peaceful and serene, and his patience exemplary. He said, "He was com-

fortable ; God does support me, and he *will* support me." Towards evening his pain increased ; but he was still in the same happy frame ; he said, "Lord Jesus, receive my spirit. My Lord and my God afford dying consolations in this trying hour. I suffer much, but not so much as I deserve. Blessed be God, these light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory. They seem heavy to flesh and blood, but they are light when compared to the glory that shall be revealed." Seeing his son, he said, "Is *that* my dear S. ? O keep close to God ; the nearer the better. God bless and keep you all, and grant that when you come to die, you may have an *easier* passage out of this world. I would not wish to complain. God is infinitely wise, and knows what is best for *me*."

In the night our feelings were *indeed* tried to witness his sufferings under such extreme pain, without being able to afford the least relief ; but his Christian behaviour was a lesson which I hope we shall never forget. Not the slightest mark of impatience was visible. Mrs. D. never left his bedside. He frequently said, "O that I had wings like a dove, then would I flee away and be at rest." At another time he said, "I must keep heaven in my view, Christ in my heart ; and, O do thou, Lord, put the world under my feet."

On Monday, April 20, it pleased God mercifully to abate his pains, and he lay comfortable, but too weak to talk much. The Rev. Mr. W— called ; he was much pleased to see him. Mr. W— said, "You have lately been contemplating angels (alluding to a picture which Mr. D. had lately painted of an angel contemplating the cross,) and you are now going to be with angels." Mr. D. looked at him with a sweet smile, and repeated with great energy—

"When I survey the wondrous cross,
On which the Prince of Glory died ;
My richest gain I count but loss,
And pour contempt on all my pride."

On Tuesday he lay in a very tranquil state, but unable to express much ;

he appeared to be engaged in prayer; his countenance was remarkably serene. When asked how he felt, his constant reply was, "Very comfortable." Once he said it was impossible to describe his inward feelings. At another time, "O, I will mount to thine abode;" and now the closing scene drew near! All Tuesday night he was sinking very fast: on Wednesday morning, about three o'clock, his daughter was standing, watching him, when he said, "Who is that?" She said, "It is E—." Mr. D. replied, "Sweet dear, God bless her, and keep her." These were the last words he was heard to utter. He continued to breathe shorter and shorter, till eleven o'clock on Wednesday morning, April 22, 1818, when he departed, to be with the Saviour he loved, in the most serene and peaceful state. "Let me die the death of the righteous, and let my last end be like theirs. Mark the perfect man, and behold the upright, for the end of that man is peace."

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XXII. This Psalm contains a most full and clear prophecy of our blessed Saviour's passion, and the propagation of his Gospel. It is entitled a Psalm of David; and I doubt not but that the greatest part of it related primarily to David himself. It contains a most pathetick and poetical description of his own sufferings and calamities; but expressed in such figures as were most literally fulfilled in the sufferings of Christ. *Archdeacon Randolph.*

It is very properly appointed to be used on Good Friday, as it contains a wonderful prophecy of our Saviour's sufferings; and he himself repeated the first verse of it while he was hanging on the cross. *Travell.*

Ver. 1 My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

1. *My God, my God, &c.*] Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that he was deprived, for a time, of the Divine presence and comforting influence,

while he suffered for our sins. If the Master thus underwent the trial of a spiritual desertion, why doth the disciple think it strange, unless the light of heaven shine continually upon his tabernacle? *Bp. Horne.*

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

[2. *O my God, I cry in the day time, but thou hearest not;*] Even our Lord himself, as man, prayed, "that if it were possible, the cup might pass from him;" but God had ordained otherwise, for his own glory, and for man's salvation. *Bp. Horne.*

6 But I am a worm, and no man; a reproach of men, and despised of the people.

[6. *But I am a worm, &c.*] He who spareth all other men, spared not his own Son; he spared not him, that he might spare them. The Redeemer of the world scrupled not to compare himself, in his state of humiliation, to the lowest reptile which his own hand formed, a "worm," humble, silent, innocent, overlooked, oppressed, and trodden under foot. *Bp. Horne.*

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

15. *My strength is dried up &c.*] In other words, I am quite exhausted and dried up, like a piece of a broken pot: so extreme is my thirst, that I am scarce able to utter my complaints; but am just upon the point of expiring, and returning to the dust of the earth. How exactly was this prophecy verified in the person of our blessed Lord, when he sweat as it were great drops of blood, and endured all the agonies of the cross! *Travell.*

[For our sakes, Christ yielded himself, like "water," without resistance, to the violence of his enemies; suffering his "bones," in which consisteth the strength of the frame, to be distended and dislocated upon the cross; while, by reason of the fire from above, to the burning heat of which this Paschal Lamb was exposed, his heart dissolved and melted away. The intenseness of his passion, drying up all the fluids, brought on a thirst, tormenting beyond expression; and, at last, laid him low in the grave. Never, blessed Lord, was love like unto thy love! Never was sorrow like unto thy sorrow! *Bp. Horne.*]

16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

[How often, O thou Preserver of men,

in thy Church, thy ministers, and thy word, art thou thus compassed, and thus pierced? *Bp. Horne.*]

17 I may tell all my bones : they look *and* stare upon me.

[17. *I may tell all my bones : &c.*] The skin and flesh were distended by the posture of the body on the cross, that the bones, as through a thin vail, became visible, and might be counted; and the holy Jesus, forsaken and stripped, naked and bleeding, was a spectacle to heaven and earth. *Bp. Horne.*

18 They part my garments among them, and cast lots upon my vesture.

[18. *They part my garments &c.*] This was so far true of David, that his enemies spoiled his goods, and rifled his substance. But it is particularly remarkable, that at our Saviour's crucifixion the soldiers divided his garments among them, and his coat being without seam, they would not rend it, but cast lots for it; and thus, as the Evangelists themselves tell us, this Scripture was fulfilled. Such exact agreement in these minute circumstances could not occur casually; and it carries with it a striking proof of the interposition of God, and a strong confirmation of the truth of the Gospel. *Archdeacon Randolph.*

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

[19. *But be not thou far from me, O Lord:*] The circumstances of the passion being thus related, Christ resumes the prayer with which the Psalm begins, and which is repeated, ver. 10, 11. The adversary had emptied his quiver, and spent all the venom of his malice; Messiah, therefore, prayeth for a manifestation of the power and favour of heaven on his side in a joyful and glorious resurrection. And to a resurrection from the dead every man will find it necessary to look forward for comfort. *Bp. Horne.*]

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

[22. *I will declare thy name unto my brethren:*] The former part of the Psalm is prophetic of the passion. The strain now changes to a hymn of triumph, in the mouth of the Redeemer, celebrating his victory and its happy consequences. This verse is cited by the Apostle, Heb. ii. 11. "Both he that sanctified and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren," &c. And accordingly, when the deliverance, so long wished, and so earnestly prayed for, was accomplished by the resurrection of Jesus from the dead,

he "declared the name of God," by his Apostles, to all his "brethren;" and caused the Church to resound with incessant praises and hallelujahs; all which are here represented as proceeding from the body, by and through him who is the head of that body. *Bp. Horne.*]

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

[24. *For he hath not despised &c.*] The great subjects of praise and thanksgiving in the Church, are the sufferings of the lowly and afflicted Jesus, and the acceptance of those sufferings by the Father, as a propitiation for the sins of the world; which acceptance was testified by raising him from the dead; inasmuch as the discharge of the surety proved the payment of the debt. The poor and afflicted brethren of Christ may take comfort from this verse; for if they suffer in his spirit, they will be raised in his glory. *Bp. Horne.*]

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

[A spiritual banquet is prepared in the Church for the meek and lowly of heart; the bread of life and the wine of salvation are set forth in the word and sacraments; and they that hunger and thirst after righteousness shall be "satisfied" therewith: they "who seek" the Lord Jesus in his ordinances, ever find reason to "praise him;" while, nourished by these noble and heavenly viands, they live the life, and work the works of grace, proceeding still forward to glory; when their "hearts shall live for ever" in heaven. *Bp. Horne.*]

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

[The promised and expected race shall spring forth at the time appointed, and proclaim the "righteousness" which is of God by faith, to ages and generations yet unborn; who hearing of that great work, which the Lord shall have wrought for the salvation of men, will thereby be led to glorify him in the Church, for the same, to the end of time.

Rise, crown'd with light, imperial Salem rise!
Exalt thy tow'ring head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks, on ev'ry side arise,
Demanding life, impatient for the skies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend.

MESSIAH. *Bp. Horne.*]

We are presented in this Psalm with a very plain prophetick description of our Lord's sufferings and profound humiliation. Here we read those very words

which he uttered at his crucifixion, "My God, my God, why hast thou forsaken me?" Here we see portrayed the insults offered to him by the Jews while he hung upon the cross, his hands and his feet pierced, his garments divided by lot, and the principal circumstances described of his passion and death. God was pleased that all these things should be foretold by David, to the end that, when they come to pass, we might have the clearest proof of his being the true Messiah. The contemplation, therefore, of this Psalm ought, on the one hand, to strengthen our faith in Jesus, the Saviour of the world; and, on the other hand, to quicken our hopes in him, while it sets before us the glory to which God has exalted him after his sufferings, and which he now enjoys at the right hand of the Father. *Ostervald.*

FOR THE CHRISTIAN JOURNAL.

The Lamentation of David on Saul and Jonathan, slain on Mount Gilboa.

(Extracted from the Minutes of the New-York Calliopean Society.)

Au wretched Israel! look where yonder rise

Those towering mountains on Gilboa's plain;

There sunk in night your boasted glory lies;

There, Israel, lie your bravest heroes, slain.

Oh! publish not in Gath this tale of woe;
Nor let Askelon hear the mourner's voice,

Lest with triumphant joy their bosoms glow:

Lest in our fall our enemies rejoice.

Henceforth accursed let Gilboa's mounts remain,

Let dew descend no more upon their tops;

Henceforth, no more revived by genial rain,

Let them no longer yield the sacred crops.

For basely there the warrior's shield was left;

There from the foe our chosen heroes fled;

There lost to hope, of every help bereft,
Degraded royalty ignobly bled.

Where battle raged,—where the mighty rose,

The sword of Saul ne'er there inactive shone,

Nor 'mid the squadrons of his country's foes,

E'er harmless fell the arrows of his son.

Few could with Saul and Jonathan compare.

In outward beauty or internal grace,

Swifter than eagles cleave the yielding air,

They o'er the campaign urged the rapid race.

Stronger than lions when in bloody fight
They met the foe, dread seiz'd the fiercest breast:

Alike in swiftness and alike in might,
They sunk united in eternal rest.

Mourn, maids of Israel, Saul's untimely end—

To deck your beauty e'er was his delight,

With scarlet robes, on which promiscuous blend,

The purest gold and pearls of dazzling light.

How fell our heroes in that fatal strife!

Ah! now their mangled corpses strew the ground!

There hapless Jonathan, in prime of life,
In pride of health a bloody grave has found.

Can David cease to wail his cruel fate?

To me the kindest friend he ever prov'd;

He lov'd me more than loves the tend'rest mate;

He lov'd me more than ever virgin lov'd.

FOR THE CHRISTIAN JOURNAL.

THE biennial Convention of the Protestant Episcopal Church in the Eastern Diocese was held at Newport, Rhode-Island, on Wednesday and Thursday, the 28th and 29th ult.—Prayers were read by the Rev. Mr. Olney, of Gardiner; and a sermon was delivered by the Rev. Thomas Carlile, from 1 Cor. ix. 16,—“For though I preach the gospel, I have nothing to glory in; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel.” After which the Bishop proceeded to admit the Rev. Carlton Chase, of Vermont, to the order of Priests; and the Convention assembled for business in the Church. There were present delegates from Vermont, Massachusetts, Rhode-Island, and Maine. A very interesting address was read by the Bishop, and is to be published with the journals of the Convention. Mr. Alfred L. Baurý, of Guilford, Vermont, was admitted to the holy order of Deacons, on Thursday; prayers by the Rev. Mr. Carlile, and a sermon by the Bishop.

The Rev. Alfred L. Baurý engaged to officiate in Christ Church, Guilford, Vermont.

Extracts from English Papers.

A ROMAN MONUMENT DISCOVERED.—They write from Besancon as follows:—"The researches made by excavation at Mendrence, in the Department of Doubs, have put us in possession of a fine Roman monument, part of which, already laid open, may give an idea of its importance. This monument is an amphitheatre, which would contain from 20,000 to 25,000 spectators conveniently seated. The walls, of hewn stone, are in the finest preservation. Among other remains are found small bronze medals of CONSTANTINE the Great, of CRISPIN, and of the younger CONSTANTINE. There are also fragments of pottery and of glass vessels. The excavations continue."

THE King has been pleased to order a *congé d'elire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Winchester to elect a Bishop of that See, the same being void by the death of Dr. Brownlow North, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Reverend Father in God, George,* now Bishop of Lincoln, to be by them elected Bishop of the said See of Winchester.

PHILOLOGY.—M. Frederick Adebarg, Counsellor of State to the Emperor of Russia, has lately published, in 153 pages, "A View of all known Languages, and their Dialects." In this view we find in all 987 Asiatic, 587 European, 276 African, and 1264 American, languages and dialects, enumerated and classed; a total of 3114.

THE Governor of New-Hampshire has issued his proclamation, appointing Thursday, the ninth day of November next, to be observed as a day of Thanksgiving and Prayer in that State.

THE Governor of the new State of Maine has appointed the 13th day of November next, to be observed as a day of Thanksgiving and Prayer throughout that State.

DIED.

AT Greenburgh, Westchester county, New York, on Wednesday evening, September 13, HENRY BREWERTON SWORDS, son of Mr. James Swords, of this city, in the eighteenth year of his age.

The deceased was a student in Columbia College, and had visited the country for the purpose of spending a part of the vacation, at the close of which he was to have entered on the duties of the junior

class. A mysterious Providence so ordered it that in two weeks he was brought home only to be thence followed by mourning friends to the house appointed for all living.

Very tender is the sympathy which should be excited by this sudden disappointment of parental and fraternal hopes. It is sincerely felt by the writer of the present article. But it is his happiness to know that the case admits of the most sure and precious alleviation that can be ministered to human woe. Sudden as was the period thus put to the advancement of the deceased in human science, he has left most encouraging evidence of having attained to that knowledge which is unto salvation—the knowledge of Jesus Christ, and him crucified, and of the necessity and all sufficiency of his grace. This supported and consoled him under the certain approach of the summons to eternity; and when nature was fast failing, animated him to most joyful professions of the strength of his faith, and of his entire and firm reliance on the merits of Christ's atonement; and filled him with a sure and certain hope, full of immortality. That, through grace, he was enabled to die such a death, and leave a testimony of such a faith, must, surely, be, to those bereaved, a source of such lively gratitude—such confidence of his having experienced an unspeakably blessed change—and such delightful reflection on his resting now in joyful *hope*, and for ever beyond the possibility of *failure*; of the bliss of heaven; and must afford such a powerful motive, and such strong encouragement to prepare to meet him where separation will be for ever unknown,—that they cannot but be ready to say, with holy Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

May his young companions, and others of their age, whose eye may fall upon this article, be also encouraged, and be warned—be encouraged to make, in time, the Saviour their refuge and strength; and be warned not to delay, for neither the day nor the hour can be known, when it may be for ever too late, to cry, *Lord, Lord*.

They do right, in devoting much ardour, diligence, and time to the improvement of their intellectual faculties, and to the acquisition of the various useful branches of human learning; but infinitely better, infinitely more important is it, also to consecrate much of ardour, of diligence, and of time, to being made wise unto salvation. This will profit them when all worldly pursuits will be as nothing worth: it will mature their minds for knowing even as also they are known in that perfection of their nature, to which, by grace through faith, it will be raised in regions of everlasting purity and bliss.

* Dr. Tomline, formerly Prebtyman.—
Ed. G. J.